IE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXXXVIII December, 1956 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

December, 1956 — No. 12

The cover shows the Christmas Triptych carved by **Reg Dinsmore** and painted by **Vivian Akers** for the Norway, Maine Advent Festival. **Marion Millett** and the **Rev. Carl Seaburg,** minister of the Norway Church, prepared the story, **Learning to Share Christmas in Norway Church School, Leland Millett, Jr.** did the photography and sent us the pictures.

Elmer D. Colcord, minister of the First Universalist Church, Somerville, Massachusetts, poet, preacher and teacher, gave us the rich meditation, **We Need Christmas.**

Dorothy Tilden Spoerl, teacher and member of the Curriculum Committee of the Council of Liberal Churches, evokes the memory of one of the most gallant figures of early nineteenth century Universalism, Adin Ballou, in her essay, **Too Large a Hope.**

The **editor,** who visited the Fourth Biennial Conference of our Midwest Universalists, recorded his impressions in **Midwest Universalist Conference Comes of Age.** He is indebted to loyal, unpaid correspondents, Alfred D. Judd, Henry W. Felton, Carl H. Olson and Pauline O. Spence for the roundup of state convention sessions.

COMING IN OUR JANUARY, 1957 NUMBER of THE UNIVERSALIST LEADER

ANTHOLOGY OF ACHIEVEMENT

A roundup report by **State and Regional Universalist Superintendents** on Universalist Progress and Prospects

IF WE WANT TO GROW

The first of a series of two articles by **Dr. Carl A. Bays,** a layman, who is practicing what he preaches about extending Universalism.

We Need Christmas

Elmer D. Colcord

Time which takes away many things gives compensation annually in the form of Christmas. The ending of a year's days in such a good time makes acceptable to the human spirit the loss of time; it suggests that the palliative for the ending of all days may lie in areas of similar happiness. What happens at Christmas is certainly worth carrying on and is fit for immortality.

WE need Christmas because we need the Christmas Story. We need the Christmas Story, not to explain theology, but to cheer sad hearts and to give a new emphasis to all that is bright and good. Logic was invented not to reveal the truth primarily but to put discomfiture on someone; in logic you find something to which another will agree and from that, channel him to that to which he did not want to agree. The Christmas Story is not for logicians, but for lovers and sympathizers. In sympathy you find something on which agreement can be made and then spread the area of agreement by love and kindness.

A great many good paragraphs have gone to mice. But the human interest story of a mother and a child in a cave to which wise men and shepherds were led by a star has had endless repeating. It has, within its lines, much happiness for generations to come. And its telling confers a kind of immortality upon those who bring it as a gift to their children or to children of others. There are diverse forms of immortality but this one is not to be held low. If you want to be remembered as having been in this world, tell some child the Christmas Story.

One important thing the observance of Christmas does for us is to underscore the good things that are in the world and remind us that, though overlooked, they are always somewhere in life's areas. One may, if he will, conclude that since goodness seems irradicable and brightens up so much when it is touched, we might as well trust in it.

We need Christmas to centralize and magnify the person and the teaching of Jesus Christ. People in orthodox churches seem frequently to be wooed from the latter by the prospect of the Ten Commandments upon their neighbors; in liberal churches the former suffers reduction through emphasis upon great Buddha or some other religious leader or, even, upon a Magic Mouse. The personality of Jesus stands at the center of Christianity and his teaching remains the world's solace and its hope.

The older theologians said that Jesus is known as much as he is loved. The obverse is as true and is a power in the world rather than a vacancy. *As Jesus is not loved the opposite of his way of life comes into effect.*

Our admiration for Jesus must not be a kind of ectoplastic club with which to beat over the head others whose views of him do not agree with ours. Yet supplanting Jesus from centrality in religious thought is followed by a strange and shifting hierarchy of values. Beginning with noble concepts, which slowly disintegrate, those who minimize Jesus come at length to make judgments on the bases of social class distinctions in fields of oligarchy through which sacred cows ruminate at will. It would be better to walk or to seek co-operation with a man, who might on occasion rise to a concept of what he thought Jesus would want, than to travel with one who might at any moment sink down into the quicksands of his class prejudices. This rising or falling is one of the unrealized causes of judgment. Christmas is good for us and good for the world *because it elevates a singularly wonderful personality* and the only genuinely successful way of living in western civilization.

We need Christmas to remind us that the Second Commandment has not replaced the First Commandment. The long, long need for more emphasis upon what began as the Social Christianity Movement has been pushed at times into a sort of adoration of a pleasant beehive existence as an end in itself. But the First Commandment is not to be upended and thrown away for only possible salvage by philosophical junkmen. It still stands — *first.* Man is an individual being whose most important relation is to the source of his being-at-all, namely, God. Incidentally, and very pleasantly and helpfully, he is a social being.

This is so very good that it is not to be minimized. But, if necessary, a man could stand alone, on some beach of time, and be happy hearing only what Homer heard the waters saying — *Passa thalassa, Passa thalassa, thalassa.* For, though alone, he would still be with the spirit that gave him life.

Some sense of this seems to be present during the great Christmas Season. It is dimly felt in the joy of receiving a present that is involved in the sudden realization of personal ownership. Immediately, there wells up the joy of a friend's thoughtfulness or a home's concern and all this overwhelms the kernel of self, but it is there and it will occasionally direct flashes of personal adequateness.

It is also felt in the sense of power accompanying the joy of one's own giving. And it is felt in the Christmas Story as a whole, a by-product of its telling; but the direct end, for which the Story was intended.

We need Christmas for the support given good will in the community where it is a worker of wonders, and in the home, where it is often minimized.

We tend in a mechanical age to emphasize agencies but good will finds its own instruments. We have often said, as Universalists, that we believe in the *power* of men of good will. It is an old political saying that good men can make *any* kind of government work well. Good will, similarly, can make values increase under any conditions, but we do not imply lack of concern for finding new ways to translate desire into action more effectively. Primary is the increase of good will by number and volume, which is helped, in considerable measure, by praising and recommending it at Christmas.

A home's gold is the good will that is there, but other coins are passed around. There should be honor and admiration between the young and the old generations; few can resist persistent good will. Actually, the flame of life is fed through two jets, animal-human and angel-human. Aesthetic and asthenic, they are called, in the biological sciences. From one come the impulses to enmity, jealousy, bitterness and selfishness. From the other come the feelings of confidence and trust, the urges of consideration and kindness, the positive self-glowings. The breath of Christmas blows upon the angel-human jet and most people are warmer at heart, kindlier and happier than they otherwise would have been.

Liberals have a tendency to treat ethical valuations as though all that was needful to be done was to announce them. But there may be quite a gap between the idea of forgiveness and an appropriate object; there may be considerable striving necessary before a reformative concept hits its mark. Christmas tim encourages even weak efforts in nobler directions an even though the bow breaks the arrow is sped.

We need Christmas for the emphasis placed upo the decorative arts. The increase on the aesthetic sid of life at Christmas time is remarkable. There ar more gay colors, more pleasant tunes and more at tractive packages around than at any other time o year. Not only do store windows and home lawn become more appealing; language is enriched by considerable number of words used in the expressio of Christmas time thoughts that are less uncouth tha the normal range of public and private conversation This is an outright gift from the Christmas season fo which more appreciation is due.

There is more of better music in the air and th words of platter-songs are at least commensurate wit our ideals. What a relief from the daily assaults upo grammar and sentiment!

Christmas time blesses the world with stories. The are written to tell the effects of good-doing and t show the powers of good will, but they do more. The reinvigorate for us another kind of expression, whic does not tie its thoughts to the necessity of havin similar vowels in the end words.

Mankind is immeasurably lifted by the beautifu and even by the semi-beautiful whatever be th medium, the stone, the wood, the paint or the sound through which beauty is made to appear. Beauty i sometimes an elusive sprite, but having seen her, on will never remain satisfied with anything less tha what she has graced.

We need Christmas for the emphasis put upo world peace. The rest of the year we are engaged i trying to make the machinery of peace work or to in vent new apparatus. At Christmas time we stop lon enough to praise the thing we are trying to do. An that is good because we are helped by an unpreo cupied look at the goal.

Here again lies both the comfort and the inspira tion of what Levy-Bruhl once called "mystical pa ticipation." The desired thing "reaches out" an helps us to press onwards toward its attaining. W also lose the sense of frustration that accompanies th reported wrangles or the small wars and rumors o larger wars that constitute our newspaper-fed dail mental diet. Whether or not the announced terro are true, does not make much difference in this r spect: they produce a singularly jaundiced effect upo our outlook for a world brotherhood. The thumpin drums of international and inter-denominational co flict lose some of their thump at Christmas season an

ur morning and our evening awareness stands less n need of an aspirin content.

We need Christmas as a means of escaping from he dogmatic social ethics of our time. I do not think his usage of Christmas has been sufficiently acknowldged although it has been almost universally folowed in practice.

The rest of the year, there are restrictive limitations pon both affection and good will. Religious and ocial-custom concepts fetter down our personalities. ven a little good deed may set up an enormous langor of wagging tongues. Who wants to be a nartyr in a minor matter? Who wants to be a martyr nyway? There is such a large world of what-might-ave-been that in itself it becomes almost overvhelming evidence for some kind of a world-to-be. he music of what never came to pass, but was even or a moment dreamed or hoped or seen, becomes ometimes the greatest, the most triumphant and the nost sustaining song of all.

We are freed from some of this terrorism of social onstrictions during the Christmas Season. It is not, erhaps, all gone but you can send a gift to a friend vithout the risk of misunderstanding, blackmail or uits for alienated affection. Millions do it and are lad for the opportunity to "be themselves" and, to orrow a phrase from Plotinus, to be "sparks of the ame Eternal Fire" without being blinded stingingly y the smoke.

We need Christmas because of the increased value iven by the season to gifts made from inadequate neans or sentiments that have to serve as the best hat we can do. An inexpensive present acquires a enfold value increase by being sent at Christmas he heart of the giver becomes exalted since his little as become much more. And the heart of the reipient becomes more tender for the Christmas wishng with the gift. In the realm of sentiment, human owers are often brought to a complete halt! You an say "Good-bye!" or you can say "Forever!" but hat is all you can say. Christmas adds something to vords spoken or acts done during its embrace. One vho hears or reads or receives with an understanding eart does not need the truth in words. Therefore, ope glimmers through the mists of tears.

We need Christmas because of its symbolism. It uts us in touch with more than we are or have the ower, by ourselves, to win, but of which or in which ve might be.

Many gone-by Christmases have given us the feelng that there is something good in experience that may, at last, claim us for its own. In a kind of geography of the spirit, we know there is some area or condition somewhere that is worth while. If this is only a dream, it is still the happiest possession to which we can cling. But we feel that it is not wholly a dream but, perhaps, the dream of a truer dream which has the filaments of reality. As Plato said of his work, that he would not avow that it was so as he had written it, but that he would affirm that something of the kind was true. We all see Jesus through different eyes and we may, in addition, see him through different theological prerogatives but — "something of the kind" is so.

The residuum of childhood's Christmases may seem to be a slender gage of the final harmony of all souls with God, but "something of the kind" is so.

The belief in the Goodness of God, which was put in circulation by our religious leaders in the Universalist Church, was once a bright coin of thought. It has dulled with passing from hand to hand and from lying in old boxes forgotten by those who chased after newer and quicker coins, but at Christmas, we may find and value it once more.

Old Christmases have left a pleasant feeling of well-being. On this we trust. Before the power of such a trust our knowledge is a toy in the hand. A recurrent Christmas time helps us to remember what we once had as children and then forgot — a simple confidence in Providence.

We need Christmas to lead us into new countries of the mind by the practice of forgiving. Thought needs a little emotional encouragement to look for a breakthrough in the dead-end alleys of both experience and conjecture.

Christmas assists us to believe that life must be considerably larger than we have imagined. It suggests that the ways of the Lord are not only not our ways, but that they may hold some sort of readjustment for our distresses, some kinds of solutions for our break-heart despairs. It hints that what we had thought lost forever may be held in safekeeping somewhere for another finding.

We may have erred greatly in thinking that what seems now so important, in the world we have made, matters at all in the world that God continues. At times we have glimpses, as Edwin Arlington Robinson had, of failures singing elsewhere in the sun; at others, the assumed ultimacy of some situation appears like a schoolboy's solution of a mathematical problem with an error unseen by him. It comes to us on a summer morning that a shoreline ripple caused by a stone is quickly lost in the great sea which

has depth and expanse and upon which sunlight plays with millions of dancing points. We need Christmas, then, to remind us that the whole story of life has not yet been told and that there are still fresh chapters in which all that is good may yet be written without omission or abrupt ending.

We need Christmas to enlist care for what we do.

There is rust upon an ancient coin. The impetuous and unthoughtful will attempt to remove it by vigorous scouring — and in so doing mar the coin.

The sympathetic and the thoughtful will carefully and lovingly work upon the piece until at last the original design will reappear standing as beautiful and cleanly delineated as on the day of its minting centuries ago. Living profits from careful attention.

In some such way as that of the careful numismatist we must approach the nativity story. It will be marred by too hasty separation from the accumulated belief that adheres to it. But, gently detached, it will come forth as one of the loveliest stories in the world, and profoundly significant in the mysticism of religion. Originally told in Greek, at its best, it lies retold for us in the almost pure-gold English of the King James translation. It will remind us of the saying of Euripides, "And shall not loveliness be loved forever." Keats paraphrased the words adding the thought of an increasing loveliness. But that does not pertain to that which is at once perfect, as this story is. Like a work of art it is neither to be praised nor blamed for its related or omitted data; it is to be understood. It is a song of gladness for life and of hopes that the scythe of time has not cut down.

Many Christmas sermons have been preached with or without following praise but they have all fallen far short of a simple story. Time gives them a little more dust each year. Their enduring accolade seems to be a yellowing page foxed or dog-eared by some once-in-a-decade reader.

But great or not, their merit resolved itself into calling attention to that which is ever fresh and unfading and beautiful — the account which we find in Luke's Gospel beginning:

> And there were in the same country shepherds abiding in the field, keeping watch of their flocks by night.
>
> And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
>
> And the angel said unto them, Fear not for, behold, I bring unto you good tidings of great joy, which shall be to all people.

FORWARD WITH THE WORLD'S PEOPLES

Marie Hollister Allen

"As cold waters to a thirsty soul,
So is good news from a far country."

The hospitable little country of *Belgium* has begun to send out advance publicity on its "1958 Brussels Universal and International Exhibition." This event is the first of its kind since the war and will be on an unprecedented scale. Its organizers wish to make an active contribution to the promotion of international cooperation. They feel that the Exhibition will make it possible to compare the multiple activities of the different peoples in the domain of science, technique, art and thought. By inciting nations to reveal their genius and resources, it will assist them to realize their duty of cooperation and will give a new impetus to material and spiritual exchanges among mankind.

"Thanks to science and technique," they declare, "mankind today enjoys increasing freedom from physical effort. But this progress affects only a fraction of humanity: the economically developed countries. A large part of the world is still dedicated to misery. In consequence, increasing contrast between the development of welfare and the increase of poverty."

"By means of better mutual understanding, people getting to know each other, the more developed countries helping the lesser developed, a certain balance will be re-established in the world."

Among the preliminary preparations, a campaign is to be launched to promote the study of foreign languages, under the title "Learn a foreign language for the 1958 Exhibition." This appeal will be directed to people between twenty and thirty years of age and will be under government patronage.

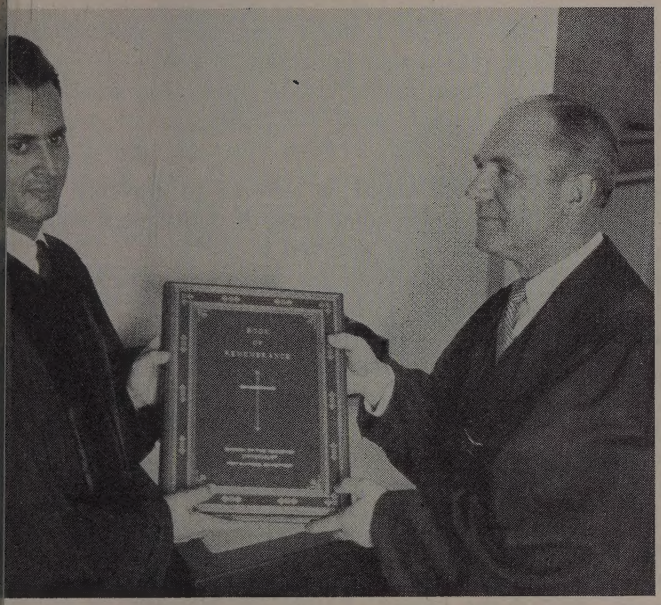
* * * * *

UNESCO reports that first steps are being taken in Paris and Port-au-Prince to organize medical exchanges between *France* and *Haiti*. Two committees will arrange exchange of doctors, welcome Haitian medical students in Paris and increase the distribution of medical publications. (WAP)

* * * * *

Malaria has been almost completely eradicated from *Southern Rhodesia* after a seven-year battle. The campaign was carried out under the direction of Dr. William Alves, Director of the Malaria and Bilharzia Research Laboratory, by a program of spraying, and this year by a supplementary use of about 1,000,000 tablets of anti-malarial drugs given to the people of the country. (WAP)

Persons And Events



Hartford Jewish Leader

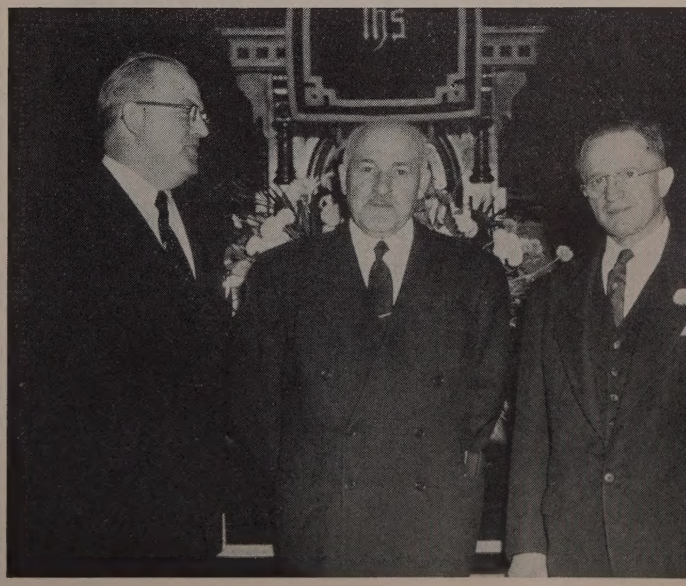
RABBI STANLEY M. KESSLER of Temple Beth El, West Hartford, Connecticut, presented a "Book of Remembrance" to the Church of the Redeemer (Universalist), West Hartford, at an interfaith service held in the Universalist Church, Sunday, November 4. The Rev. Wallace G. Fiske, minister of the church, is shown receiving the book on behalf of his people.

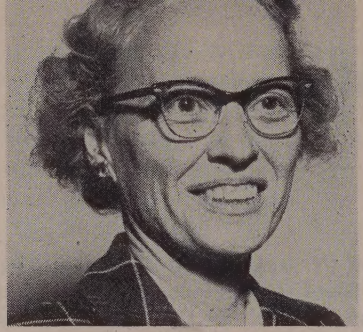
While their synagogue was being built, members of Beth El Congregation used the West Hartford Church for worship services. The inscription in the Book of Remembrance, which follows, commemorates that period.

"In appreciation of the hospitality extended to the congregation of Beth El Temple of West Hartford, Connecticut while their building was being constructed in 1955 and as a mark of the bond of fellowship existing between these congregations, this Book of Remembrance is given to the people of the Church of the Redeemer, Universalist, by the people of Beth El Temple. November 4, 1956."

FRANKLIN UNIVERSALISTS celebrate cen-
ennial. The Rev. Trueman J. Menadue, min-
ster of Grace Universalist Church, Franklin,
Massachusetts, Dr. Clinton L. Scott, State
uperintendent, and Dr. Cornelius Greenway,
inister of All Souls Universalist Church, Brook-
yn, N.Y., are shown in the picture at the right.

Dr. Greenway was the guest preacher at the
Centennial Celebration of the Franklin Church,
unday, November 4. Dr. Greenway is a former
esident of Franklin and a graduate of Dean
Academy. Following his preparation for the
inistry at Tufts, he was ordained in the Frank-
in Church. Parishioners, townspeople and
riends joined the day-long celebration. A high-
ight of the program was a tribute paid to Dr.
Charles Hussey, eighty-three-year-old practic-
ng physician and member of the church. Dr.
Hussey was presented with a citation and
laque, which read in part: "We, the people of
his church and its minister, pause to salute you,
Dr. Charles B. Hussey, and to honor you as the
ldest practicing physician in our community."





Too Large a Hope

Dorothy T. Spoerl

LOOKING back on the Hopedale experiment, after its failure, Adin Ballou was to write in his autobiography, "My hope was too large and my economic judgment too small." There was much truth in his appraisal. Adin Ballou was a reformer, an industrious worker for any of his many interests, a trusting man who could not say evil even of those who had been clearly the cause of the wrecking of his plans and dreams. Adin Ballou and his experiment in community living, however, can add to our understanding of the various attempts made by men in many ages to create a better society.

Where the Brook Farm people were, for the most part, dreamers too liberal for their times; where Bronson Alcott at Fruitlands was a visionary breaking with almost all tradition; Adin Ballou and his followers left their church because of conservatism rather than radicalism. But the Hopedale people were radical enough in many of their social ideals.

Ballou was born in 1803, the descendant of social rebels. In his veins there ran the blood of social reform, for one of his ancestors, Maturin Ballou, had been associated with Roger Williams in the founding of Providence. At eighteen, young Adin was called "by a vision" to preach the gospel, and he was ordained in that same year. After his ordination he began to study the Universalist position so that he might engage in debate to show how and where it was wrong. Instead, he emerged from that study an ardent supporter of Universalism.

In Ballou's day there were three common views in regard to the future life. The first, and more common position, was that of the orthodox churches which believed both in endless bliss and in endless punishment. There were also the Ultra-Universalists who believed in immediate and universal salvation for all without respect to the sort of life they might have lived. Opposed to them, but still within the ranks of Universalism, were the Restorationists. This latter group, with whom Ballou allied himself, believed that eventually all would be restored to universal salv tion, but that first some form of punishment must e sue for those who deserved it.

Today it is difficult for us to comprehend the e citement stirred up by this controversy. Those we days in which men met and argued about philosoph cal ideas. There were meetings and public debate there were magazine articles followed by mo articles answering the first, and then more answerin the answers; and there was personal discussion whe ever groups were together. Among the Universalis both the Ultra-Universalists and the Restorationis claimed to hold the "true Universalist" view. Ballo could, and did, quote freely from early church wr ings on the subject. Eventually, however, he and h followers came to feel that they did not belong amor the people of the Universalist denomination, and they withdrew, taking upon themselves the name Practical Christians.

Having withdrawn, they began to ask themselv what the specific principles of Practical Christiani were and how they should be applied. They fe strongly that they must "try to build a new civiliz tion radically higher than the old." As Ballou r ports in his autobiography, "We were pioneers in t field of social reconstruction and must work our w along with such wisdom as we possessed; slowl cautiously, as best we could . . ."

Their first step was to draw up plans for an ide community to be known as "Fraternal Communit No. I." It is clear from the name that, like so ma other utopian planners, they hoped that this was be the first of a long series of communities built up the same plan. In January of 1841, a compact w drawn up and signed by about thirty individuals fro various parts of the state of Massachusetts. The ne step was to find a suitable place to establish the community. Their first step, the framing of the co pact, precedes the founding of Brook Farm; but t second step of actual establishment was not to ta

ace until after Brook Farm was functioning. Brook ırm, Hopedale, and Fruitlands, the three ideal com-unities of the Universalists and Unitarians, were rgely parallel in time.

Eventually the Practical Christians found a farm f two hundred and fifty-eight acres near Milford, Iassachusetts, where the Fraternal Community might e established. There were a few buildings, badly in eed of repair, but it was a pleasant valley with a ream running through it that would supply power or their mills. Locally it had been variously known "The Jones Farm" and as "The Dale." Liking the cond name, and holding in their hearts the hope at Ballou was not to recognize until later as too rge, they rechristened the property *Hopedale.*

By April of 1842, there were twenty-eight people cated at Hopedale, "all residing as a unitary house-old in the one dwelling house." Before the month as over, they had almost completed a new building ith six rooms, and had voted to build a larger ilding. By June, they had seventeen acres under cul-vation, and possessed thirteen cows, four yoke of xen, two horses and six swine. The Hopedale experi-ent was under way.

A portion quoted from one of Ballou's own tracts ill give us the best picture of the special nature of Iopedale:

> It is a universal religious, moral, philanthropic and social reform Association. It is a Missionary Society for the promulgation of New Testament Christianity, the reformation of the nominal church, and the conversion of the world. It is a moral suasion Temperance Society on a teetotal basis. It is a Peace society on the only impregnable foundation of Christian non-resistance. It is a sound theoretical and practical Woman's Rights Association. It is a Charitable Society for the relief of suffering humanity, to the extent of its humble ability. It is an Educational Society, preparing to act an important part in the training of the young. It is a socialistic Community, successfully actualizing, as well as promulgating, practical Christian Socialism — the only kind of Socialism likely to establish a true social state on earth. The members of this Community are not under the necessity of importing from abroad any of these valuable reforms, or of keeping up a distinct organization for each of them, or of transporting themselves to other places in search of sympathizers. Their own Newcastle can furnish coal for home consumption, and some to supply the wants of its neighbors. Such is the Hopedale Community as a Universal Reform Association on Christian Principles.

A large hope, indeed! In many ways Hopedale was he most idealistic of all of the communities of its day.

In certain of its details the plan as envisioned by Ballou and his followers was as complicated as that better known plan originated by Fourier. Ballou felt that men had rights and duties in seven "spheres": individuality, connubiality, consanguinity, congeniality, federality, humanity, and universality. On the basis of this belief, so Mr. Noyes tells us, Ballou proposed:[1]

> Not a mere monotony of Phalanxes or Communities all alike, but an ascending series of four distinct kinds of Communities, viz. 1. The Parochial Community, which is nearly the same as a common parish church; 2. The Rural Community, which is a social body occupying a distinct territorial domain, but not otherwise consolidated; 3. The Joint-Stock Community, consolidating capital and labor, and paying dividends and wages, of which Hopedale itself was a specimen; and 4. The Common-Stock Community, holding property in common and paying no dividends or wages; which is Communism proper.

These are then to be built up into another ascending series of Communal Municipalities; Communal States; Communal Nations; with lastly, "the grand Fraternity of Nations, represented by Senators in the Supreme Unitary Council." Furthermore, citizens of the great republic are expected to arrange themselves in seven circles, each carefully defined.

In spite of its complications the plan seems to have appealed highly to Noyes, the founder of the Oneida Community. For he comments after describing Ballou's plan in his History of American Socialisms:[2]

> This is only a skeleton. In the book all is worked into harmonious beauty. All is founded on religion; all is deduced from the Bible. We confess that if it were our doom to attempt Community-building by paper programme, we would choose Adin Ballou's scheme in preference to anything we have ever been able to find in the lucubrations of Fourier or Owen.

But the scheme, in all of its complex detail, was never completely actualized. It did make some progress, and we find Ballou reporting in 1851 that they now had five hundred acres under cultivation, thirty dwellings, three mechanic shops, and a small chapel used also for education, as well as the original domicile and barns "all much improved." There were now thirty-six families, and the total population of Hopedale had grown to one hundred and seventy-five.

Ballou, like Robert Owen, was a reformer. He spent much time in the community preaching his reforms and trying to spread his ideals. Unlike Owen, Ballou did not do this at the expense of leadership to his community. It was agreed among the members that Ballou worked as hard, if not harder, and as

1. Noyes, John H. *History of American Socialisms.* Pages 128-129.
2. Ibid. Pages 128-129.

long, if not longer, than any other person at Hopedale.

Slowly the group at Hopedale built up their little Community. They were beset with many problems, but their manufacturing enterprises took form and prospered and life became a little easier. When problems arose within the community they remembered their dedication to peaceful ways of settlement, and it is reported that fights and arguments were rare. This was a hard working community made up of dedicated people. It lacked the lightness of spirit that was found at Brook Farm. It lacked the eager intellectual stimulation which came from the endless philosophical discussions at Fruitlands and Brook Farm.

Through 1854 and 1855, affairs of Hopedale were prosperous and encouraging. Finally it seemed as though the long-dreamed-of expansion into the larger community was coming to pass. It was hoped that Fraternal Community No. 2 would soon be established. Members of the Hopedale Community went west to Minnesota, then rapidly filling with settlers, and secured land where they hoped to settle. How everyone in Fraternal Community No. 1 rejoiced! But it was not to be — tragedy struck unexpectedly and swiftly in the midst of what seemed to be their most prosperous year. Fraternal Community No. 2 was never established; and within a year the Hopedale Community to all intents and purposes had passed into history.

What happened so suddenly? In later years Ballou was to report that it was because the "timber he got together was not suitable for building a Community." In actuality it seems to have been because his "economic judgment was too small," something he had recognized at the time he saw his hope as too large. The Joint-Stock scheme, which he had preferred to the holding of property in common, caused the final collapse of the community. Not because of weaknesses of the scheme itself, but because he had not watched carefully the people admitted or the amount of stock that each might hold.

At the annual meeting on January 9, 1856, the treasurer reported that his statement was not ready in all its details. But he stated the happy news that the deficit for the year was only $145.15. Everyone was pleased, and the meeting closed with a moving benediction given by the president, Ebenezer Draper.[1]

> We may rejoice together in considering the degree of harmony that exists at the present time in our Community; greater, I think, than ever before. And I hope and believe that with our past experience and present advantages, we shall continue to increase in love and wisdom and so become more and more a light to those around us, proving to the world that Christian Socialism opens a more excellent way in which men may live together as brethren, and that it gives us, as it will all who yield to its saving power, peace and good will to one another and to the whole human race. May the good God prosper and bless us all.

The meeting broke up in great rejoicing over tl success now within their grasp. Success for the enterprise; happiness within the group; the hope the new Community in the West; all these thin seemed to be theirs that night. At last the long yea of work and toil and sacrifice had begun to bear ri fruit. The deficit was small, perhaps in another ye they would be financially as well as spiritually esta lished.

Six weeks later there was another and very differe meeting — a strange meeting that made them as hop less now as they had been hopeful before. Again v let Ballou tell the story in his own words:[2]

> After such an assuring benediction, which set the bells of gladness ringing in all our hearts, what but a thunder clap from a clear sky could fill us with greater consternation than the announcement of the same president, only six weeks later, that the financial condition of the Community was so desperate and hopeless that he and his brother, George Draper, had decided to withdraw their investments from the joint stock capital. What had happened to cause such a reversal of the representation made at the annual meeting? We were then told that the deficit in entire operations of the previous year was only $145.15 — an insignificant sum. But a more critical examination of the monetary affairs disclosed the fact that the 4 per cent dividends due to the joint stock had not been reckoned, and that the natural depreciation in the value of buildings, machinery, etc., had also been overlooked; which, with sundry other omissions, made our actual loss some ten or twelve thousand dollars — an ominous and, as we thought, insurmountable burden.

As we would say today, this was an accounting th does not "seem to hold water." But Ballou goes on say that if there was blame it was difficult to locat The fate of the community was in the hands of tl Draper brothers, for they were in possession of thre fourths of the joint stock. Ballou speaks again, th time in despair.[3]

1. Ballou, Adin. *Autobiography*. Lowell, Mass. Vox Populi Press. Thompson & Hill. 1896. Page 401.

2. Ibid. Page 401.

3. Ibid. Page 402.

The only alternative was to yield to the inevitable and make the best of it.

As soon as this was settled in my mind, my first care was to see to it that in the final adjustment of affairs with the Draper brothers, provision should be made for full payment, principal and interest, of all just demands against the Community. This was accordingly done, to the satisfaction of all parties, and no creditor of ours ever lost a dollar by his confidence in us.

Ballou was true to his ideal of non-resistance and peace. He fought no battles, he made no accusations, here was no bitterness and no recrimination. But the imple facts of the matter seem to be these two: the nills are still flourishing, although the Draper brothrs have doubtless by now been "restored to full salation" if the doctrine of Ballou was right. But Hopedale, as a Community, was finished. As Ballou adly expresses it in his autobiography, "Never afterwards did a single person settle in Hopedale from ny regard to its original moral, social, and religious rinciples, spirit, purpose, and aim."

Ballou continued to live in Hopedale, and he coninued to preach and to lecture. There he wrote racts and pamphlets, the history of his beloved comnunity, and his autobiography. In 1868, he took felowship with the Worcester Conference of Unitarian nd Christian Churches.

It happens, however, that within the Universalist lenomination, from which he felt he must withdraw, is name is remembered. And this remembering arries forward at least one part of the work to which e was so devoted. In 1941, there was organized, within The Universalist Church of America, a small group of ministers and laymen who became known as he *Adin Ballou Fellowship of the Universalist Church.* A hundred years after the failure of Hopelale, this group is working for one of Adin Ballou's nforgotten dreams. Slavery is now a thing of the past; women's rights have come to have a degree of ecognition which Ballou could not have imagined; emperance on a teetotal basis has been tried by the nation and found wanting; but the ancient problem of war is still to be solved. The Adin Ballou Fellowship reverts to this ancient problem, stating their pledge in these words:

In loyalty to my faith in God as eternal and all conquering love, in the spiritual leadership of Jesus, and in the supreme worth of every personality; my conscience commits me to the way of redemptive love and compels me to refuse to participate in or give moral support to war.

Perhaps all that we need to say is this: may their hope, too, not prove too large.

TESTAMENT OF OUR SUPERINTENDENTS

RUMMAGING through a pile of miscellaneous old pamphlets the other day, we turned up a neat little sixteen-page booklet called *The Place of Superintendency in the Universalist Church.* It was published in 1908 and bears the name of the then General Superintendent, Dr. William H. McGlauflin. This is a completely new item to us. We did not know the council had such a publication. And so we read it with great interest, especially since we had just returned from a session with our superintendents.

The booklet outlines the duties and responsibilities of Universalist superintendents. These were numerous indeed. They dealt with everything from settling ministers and counseling churches to care of financial affairs and support for the missionary and program policies of the national church organization. We can testify that the present state superintendents were concerned with the whole range of these duties and responsibilities at their meeting in Framingham.

One statement in the booklet interests us mightily. The superintendents agreed that one of their duties was "to extend the use of our literature, particularly the circulation of *The Universalist Leader.*" (A fine idea then *and now.*)

Our reading rewarded us with one discovery that we hasten to here record. It is the statement of purpose for organizing together with date and place.

In view of the general and rapidly developing sentiment among our people everywhere for a more efficient and practical superintendency of the manifold interests incident to the pastoral oversight of the churches, and a more judicious distribution of our limited ministerial forces, we, the Superintendents, General and State, in Council assembled at *Philadelphia,* Pennsylvania, *October 25-30, 1907* do hereby agree upon a more formal and progressive organization to be known as the Council of Superintendents of the Universalist Church.

We suspect that the long list of things the superintendents were expected to do remained mostly on paper for the first few years after 1907. Stanley Manning can correct us if we are wrong in this conclusion. However that may be, the superintendents do function now very nearly as their predecessors declared such officials should. The Superintendents' Council is a strong working arm of Universalism.

We suggest that the superintendents dust off this Testament of their official ancestors and reprint it for their own fiftieth anniversary next year. —E.H.L.

Light in Our Darkness

"IT came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed." In this year 1956, all our world is groaning under taxes decreed by a Caesar whose other name is Mars. Mutually suspicious and mutually fearful nations, now as then, stagger under the weight of "defensive" armament.

The first Christmas was marred by the slaughter of innocents at the behest of a brutal tyrant, fearful of losing his power and determined to hold on to his dominion over enslaved men and women longing for freedom. "And Herod . . . sent forth and slew all the male children that were in Bethlehem and in all the neighborhood."

Now, even as then, is heard "lamentation and weeping and great mourning. Rachel weeping, for her children, and would not be comforted, for they are not." From a place of horror, once the beautiful city of Budapest, the sound of weeping rings round the whole world. For there, the tyrant, this Christmas, slaughtered the innocents, old as well as young, and shipped the adolescents off to slavery.

After His birth, Joseph and Mary fled to sanctuary with the Christ child. "Take the young child and his mother and flee into Egypt." But there would be no haven for the Child in poor, battle-scarred Egypt this Christmas. One wonders where in all this fear and hate-ridden world is there any sure haven for any newborn child.

Almost too terrible for endurance is the sinister similarity of Christmas, 1956 and that first Advent season. "How shall we sing the Lord's song in a strange land?" How, indeed, shall we carol in this Christmas, in this strange brutal world with the threat of death hanging over it?

But wait. There are other similarities between our world and the world of his Advent. The powers of darkness bestrode the whole world then, but through the darkness, rose a star of hope. Men were then afraid in their darkness. But, out of the darkness came a song.

"Glory to God in the highest and on earth peace among men of good will."

No sudden salvation from sorrow or suffering cam to the old world on that first Christmas, *but it wa the beginning of the dawn,* the dawn of a better da for men and nations.

In our darkness, too, there is light. Representativ of nations, large and small, stood up in the Assemb of the United Nations and persuaded warring parti to stop their killing. They called a world on the brin of suicide back to sanity. They pled for brotherhoo And they condemned the Hungarian massacre. Me of courage and good will, Moslems, Buddhists ar Hindus as well as Christians, spoke up for huma dignity and human decency, and pledged the suppo of their nations for peace. So, a new star of hop rose in *our* dark skies.

If, on Christmas eve, in this year 1956, the silenc of Sinai and Suez is broken only by the tread of Unite Nations sentinels, members of the world's first arm of peace, men and nations will have gained anoth chance for life. Then will his star have truly rise to shine on East and West and light us all to a ne and better year.

So be it, pray God, that we may carol in anoth Christmas, both for ourselves and for all men.

HELP FOR HUNGARY

ON a day in mid-November, a portion of the recep tion room at Universalist Headquarters wa piled high with blankets and children's clothing ju received in response to the Universalist Service Com mittee's emergency appeal for Hungary.

A group of men passing through the room pause to look at the pile. One of them, a layman, sai "This is good. In this, we are acting as a churc should."

Immediately on receipt of an appeal from Dr. Van de Woude of the International Association f Religious Freedom, following his recent visit to Hu gary, your Service Committee sent out its emergen appeal for clothing and shipping money. The respon has been heartwarming. When you read this, the will still be need, however. Add to your Thanksgivin

ontribution a Christmas donation of money or in kind or the homeless of Hungary for whom there will be o Christmas without help from the outside world.

This activity of Universalists through their Service ommittee is good in the best sense of that abused ord. It is good first because Universalists, always nd everywhere, must respond to the cry of human eed to the limit of their ability. It is good that Univer-alist people have an alert and well-managed organiza-on through which they may express their concern or and help for the needy, and it is very good that elp should go into Hungary in the name of lib-ral religion.

The Universalist Service Committee is to be highly ommended for its prompt action in this matter. Words quite fail us when we try to express our grati-ude to the Universalist people who responded to he call.

UNION BY SUBTRACTION EQUALS EXTINCTION

RECENTLY we were told that two federated lib-eral churches, each of which is made up of a nion of a Universalist and a Unitarian church, are onsidering merging. We earnestly hope the story is naccurate. On the surface, the proposition is nothing ess than appalling. In the metropolitan area where hese churches are located, population is growing and as been for several years. In this area there are now wo liberal church units where there were four less han a generation ago. If now these two become one nd that be the end of it, then in a few years there will most probably be none. If this becomes a policy among local Universalist and Unitarian churches, nion by subtraction will surely equal extinction.

We are sharply conscious that no man can reach n adequate conclusion about such a proposition as he contemplated parish merger without having *all* he facts before him. We, therefore, offer no such onclusion. The affair does, however, raise serious questions relating to the larger matter of Unitarian nd Universalist federation or possible future merger.

We question whether or not local Universalist and Unitarian churches understand the nature of our pres-ent federal union structure with relation to local policy and practice. Federal Union, when it was adopted, was explicitly limited to areas "above the parish level." The Council of Liberal Churches has officially reaffirmed the policy in communications to local churches. This, however, does not seem to be universally understood by our people. In some areas, unions of local churches have been proposed as a means of helping along the larger union. Such action, become general, instead of helping, would complicate matters very seriously. If every Universalist and every Unitarian parish were to be united tomorrow while the regional and national structures, endowments, and commitments remain as they are, the result would be chaos. This, however, is but one unhappy result and not the worst.

On the long road of merger and possible future union of these two free fellowships, there must be sustained program and service expansion to meet the needs of a growing population on the part of every unit of both denominations. Unitarians are doing a great job in their field. In many areas, Universalists have waked up and gone to work with results that are heartening. In other areas, Universalists have not yet realized that in this present generation of shrewdly directed, aggressive, reactionary orthodoxy, they must grow or die out.

The cause of federal union and possible future merger — indeed, the very cause of liberal religion — is doomed if we embark on a policy of replacing two liberal churches by one liberal church. Local co-operation there should be, of course. This co-operation should include over-all local strategy in setting up new units. Perhaps the new units could be and should be federated from the start. But whatever the details, we pray that the result be not one where once there were two or three or four, *but more liberal church units!*

AMERICAN TEACHERS SOUGHT FOR GERMANY

NEW YORK (WAP) — The Institute of International Education announces that positions are available in the secondary schools of West Germany, for American teachers to serve as English language assistants. Basic requirements, under the U. S. Government program are: U. S. citizenship, bachelor's degree, working knowledge of German, good health. Preference will be given to candidates not more than thirty-five years of age, with preparation in English or history and with broad experience in extracurricular as well as academic activities. Successful applicants will receive Fulbright grants to cover travel, tuition, maintenance, books and incidentals for an academic year.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

IN a recent adventure of a famous television family, it is discovered that a constant companion of the son is a thief. The immediate reaction of the parents is to forbid the further association. One bad apple can spoil a barrel full of good ones. But then, the father (who "knows best") rebels. Must good always give way to wrongdoing? Is it not possible that association with their son might be the means of changing the thief? Here father had hold of one of the most important facts in the history of religious man; an idea that is the very basis of our Christian faith. The writer of the Epistle to the Hebrews spoke of its power; it "stopped the mouths of lions, quenched the violence of fire." What is the idea? In its present reference, it is that people are not apples, to rot and infect others with rot. People are immortal souls who strive, in all they do, to express more faithfully the goodness in them. We are too much afraid of evil. We avoid occasions of it as if we surely would catch it; as if goodness were a condition precariously held in the midst of an all-conquering plague of evil. We are not confident enough of the power of good. Perhaps rightly so, in our experience. The goodness we think of and endeavor to maintain, too often is a goodness out of innocence. The moral of the Adam and Eve story might well be not that man is evil, but that man in a state of innocence is liable to fall. We need an intelligent goodness, that sees wrongdoing and recognizes and rejects it for the delusion it is. Such goodness is immune to infection, inoculated by intelligence against evil. We think of evil as infectious. Goodness is much more so. We are helpless against the force of good influence. We were made that way. The ancient Hebrews saw life as a war, with the forces of God laying siege to the stubborn disobedience of man. But Jeremiah's vision spoke to this: "I will put my law in their inward parts and write it in their hearts." God's fifth column makes man forever vulnerable to good influence. No more is life a struggle for man against the overwhelming evil in him, with constant danger of slipping back to the brute stage, but it is henceforth a steady growth, by education and dedication, of the natural seeds of goodness in him. We do not easily take to wrongdoing. We must always find a good reason for it. "He had it coming to him." "He has too much money anyway." But goodness stands alone. As Mamm Yokum said to Li'l Abner, explaining the facts o life, "There is good and there is evil, but good always better because it's nicer." We can never b safe from the contagion of good, because it come from within us.

—CRITERIU

WHY WE SHOULD GO TO CHURCH

"It is very common today," says Prof. J. Paul Wi liams of the Department of Religion of Mour Holyoke College, "for those who think civilization ha outgrown religion . . . to assert that the church is no essential. Church members, of course, consider it t be a *desirable* thing in a community, a thing to b supported and encouraged. But they often think it not really *essential* in the same sense that hospital and schools, the post office and the army are essentia The church is to be attended when it is convenient, o when the service promises to be more interesting tha the Sunday paper. . . . One cause of this unfortunat attitude has been the effort of clergymen to attrac people to church by advertising that it will be *inter esting*. I feel that clergymen have made a mistake i emphasizing their sermon topics. Clergymen have lef the impression that the most important thing for worshiper to do is to listen to a stimulating speech . . . But the church is not essential to the communit because it is interesting. It is essential even though i may be a bit dull. . . . The church is essential becaus it regularly reminds men to pray; or, if you prefer because it stimulates men to worship. And the mos effective advertisement in the long run would be *'Public worship will be held.'*"

We quite agree with Prof. Williams. We wil continue to announce our sermon topics with the hop that, from time to time, they may prove to be of som special interest to individuals, and also serve as means of presenting news of our services to the public But the thing of continuing importance is that "Publi worship will be held." This means that, in addition to the work of the minister, there is also the contribu tion of the ministries of instrumentalists and vocalists It means instrumental music, vocal songs, hymns prayers; the reading of sentences and scriptures b the pastor, and of other readings responsively. It als means the giving out of news of interest to the peopl of the church community. It means fellowship. I means a change in pace from everyday living. It mean an ascension to a higher level socially, intellectually and spiritually for all of us. All these things are in volved at church.

—SHELDON CHRISTIAN

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Universalist Church

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WHAT FOR? . TO HOLD THE LINE
HOW? . . BY A "SPECIAL GIFT"
WHY? . . . BECAUSE YOU CARE
WHEN? . . . . . NOW!

WITNESS
YOUR LIBERAL FAITH
BY A LIBERAL PLEDGE

For	
Religious Education (CLC)	$15,000 MORE
Church Extension	13,500 MORE
Service Projects	18,000 MORE
Publications	3,000 MORE
Universalist Youth (LRY)	3,375 MORE
Ministry	6,000 MORE
General Headquarters	12,375 MORE
General Assembly	3,750 MORE

$20,000 is now pledged. We need $55,000 more. Only your generous pledge **now** can prevent drastic program slashes.

To help provide $75,000 for the three year SPECIAL GIFTS PROGRAM of The Universalist Church of America, and in consideration of the gifts and pledges of others for the same purpose, I/we pledge for the three year period ending June 30, 1959, as follows:

Monthly	Quarterly	Semi-Annually	Annually
$	$	$	$

For a total of $. . . . . .

Signature . . . . . .

Address to which memoranda of payments due and receipts are to be sent . . . . . .

. . . . . .

Please make all checks payable to THE UNIVERSALIST CHURCH OF AMERICA and mail to "SPECIAL GIFTS," 16 Beacon St., Boston 8, Mass.

Learning to Share Chris

Bob Cullinan looks over the Santa Claus village
structed by himself and his father. It is made of
and charmingly decorated.

REGULAR courses were dropped during the month of December in 1955 for pupils at the Universalist Church School in Norway, Maine. Instead, the whole school turned its attention on getting ready for Christmas.

Meeting the month before, a committee of teachers and parents made plans for the novel Christmas preparations. The unusual Christmas program was set up to accomplish three ends: 1. to acquaint the children with traditional Christmas customs in other lands; 2. to teach youngsters — by example — to find their Christmas joy in sharing Christmas with others; and, 3. to enrich the family celebration of the Christmas season in the home.

To achieve these ends each class in the school concentrated on a particular project suited for the skills of that age group. Kindergarten children, for instance, made simple tree ornaments out of last year's Christmas cards. They made enough so that every pupil in the school should have some to take home for his own family Christmas — this as a present from the Kindergarteners to the whole school. Similarly, second grade youngsters made wall plaques to hang Christmas greens in. And they too made enough for everyone in the school. Junior High girls made batch after batch of gaily decorated Christmas cookies, using recipes from all over the world. These were wrapped in red stockings and one given out to every child at the Christmas party. Junior High boys went out and gathered greens to use in decorating the Church and the Church School. A fourth and fifth

Two members of the second grade, with their tea
are making holders for greens to be used as
decorations.

Norway Church School

Pictures by Leland Millett, Jr.

bers of the first grade work on ornaments for Christmas trees.

teachers assist some of the Junior High girls in making Christmas cookies.

grade class combined to put on a playlet for the Church School Christmas party. Another class made door decorations that each family might put on its front door during the season.

The worship services of the School followed up this theme. A charming film, "Merry Christmas," (available from the CLC Division of Education) was shown early in the month. This film shows the Vienna Boys' Choir preparing for a Christmas party and singing ancient Christmas carols as they prepare. Later on a filmstrip on the "Feast of Lights" showed how our Jewish neighbors celebrate this joyous season too. The carols and the stories of the service carried out the international flavor of Christmas.

Adults helped in many ways. One of the families of the church got together and carved an elaborate and wonderful "Santa Claus Village." Lit up from inside, this was a real attraction for the youngsters each Sunday morning through the month. Two local men carved and painted a Triptych with a Choir of Singing Angels, and this served for a worship center in School and Church both.

Climax of the celebration was the annual Christmas party, this year preceded by a family Christmas supper. After the playlet by the fourth and fifth grades and the visit from Santa Claus came the big moment. Then the gifts each class had made for the others were distributed and all went home laden down with gifts and a deeper awareness of the importance of sharing Christmas with others.

—Marion Millett and Carl Seaburg

Midwest Universalist Conference Comes Of Age

TEN years ago it was a dream. Seven years ago it was a hope cherished by a handful of Universalists. Today it is a live organization serving forty Universalist parishes, and, through numerous growing fellowships, extending Universalism in six States. Such is the Midwest Universalist Conference, which marked its coming of age at its Fourth Biennial Conference at St. John's Universalist Church, Muncie, Indiana, October 19, 20, and 21.

Several years ago, this reporter attended an earlier session of the conference. There was then only a tentative air of optimism among the small group. This year the conference radiated confidence grown out of successful achievement.

This working organization of Wisconsin, Illinois, Indiana, Iowa, and Minnesota Universalists began in a small way with a small group of individuals possessed of a large vision. Considerably more than ten years ago, Iowa Universalists suggested a regional grouping. The war, however, broke up the plans before much could be done. As our people resumed normal life after the war, the idea now became a positive hope, reasserted itself.

At the Wisconsin Convention in 1948, Mrs. Edna Wilson was appointed a committee of one "to explore the feelings of neighbor states regarding regional organization."

Edna Wilson does things with both speed and thoroughness. She explored and she also exhorted and encouraged. Minnesota, Iowa, and Illinois were queried. They responded with interest in the proposition and were invited to send representatives to the 1949 Wisconsin Convention. At that gathering it was decided to form an organizing committee. In January, 1950, twenty representatives met at Dubuque, Iowa. The Rev. William Abbe was elected chairman. Dr. Carl H. Olson of Minnesota and Dr. Brainard F. Gibbons of Wisconsin were appointed to the first committee on bylaws. Edna Wilson was elected secretary. To support the initial work, the States each appropriated fifty dollars. Up to then there was no treasury.

At Elgin, Illinois the following spring the matter of bylaws was further explored. The Rev. Albert Harkins, Elgin, Dr. Gibbons, Wausau, Mr. Robert Kramer, Elgin, Dr. Manning, Avon and Mrs. Wilson drew up the final draft of the bylaws and the group decided to incorporate. Indiana, in the meantime, had asked to be included and was accepted. By the fall of 1950, four States, Illinois, Indiana, Wisconsin, and Minnesota had ratified the bylaws and so the conference came into being legally. The Rev. George Lapoint of Rochester, Minnesota, was elected first president and Edna Wilson was elected secretary-treasurer. Dr. Carl H. Olson was commissioned to make a survey of the resources of the States. This he did and reported back to the conference.

In 1952, the Rev. John S. McPhee was appointed executive minister of the Conference.

In spite of numerous obstacles and limitations, the Conference has developed a growing program of service and extension. More and more people have been

rawn into the work in recent years as the reports at ıe current session indicated.

Following the resignation of the Rev. George apoint for reasons of health, Mrs. Edna Wilson succeeded to the presidency.

Probably the most important step taken by Midwest Universalists this year is the change in bylaws which ermits voting in the conference assembly by delegates rom local churches. This action brings about a decive change from the original organization, which was ı its beginning basically a restricted council or limited ederation of State Conventions. Direct participation n a voting basis by delegates from all local churches a long step toward complete regional union.

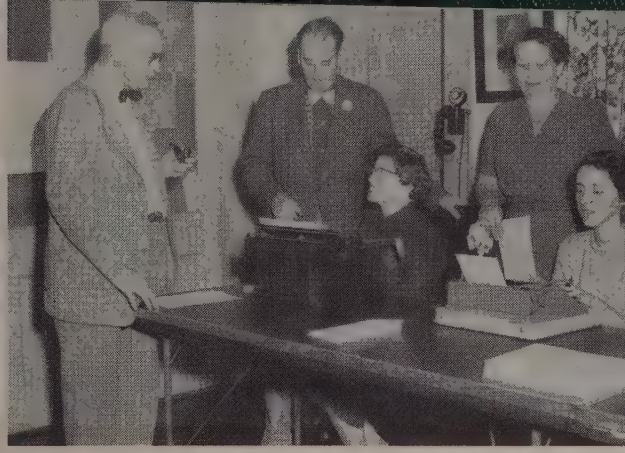
The 1956 Conference opened Friday afternoon, October 19, with a meeting of the directors. The full ession convened in the evening, Mrs. Edna Wilson residing. Following an Invocation by the Rev. Carleon M. Fisher, minister of the First Universalist Church of Wausau, Wisconsin, Mrs. Wilson introuced the keynote speaker, Dr. Emerson Hugh Lalone, ditor of *The Universalist Leader*. Dr. Lalone spoke n the conference theme *What Unites Universalists.*

The Rev. Earl T. McKinney, minister of the Uniersalist Church, Urbana, Illinois, conducted the Satrday morning Chapel Service. Dr. Arthur Hoover, a sychologist and a member of the First Universalist Church of Chicago, then took charge and briefed the elegates on the discussion group procedure to follow. The assembly broke up into seven groups to discuss he conference theme.

While the delegates were thus occupied, the Minsters' Association was also in session. The ministers lebated and adopted a new set of bylaws geared into he regional setup.

The afternoon business period of the Conference rought out a spirited debate on a series of proposed mendments to the Midwest Conference bylaws. The mendments voted were referred to the member state onventions.

The Rev. David H. Cole, president of the National Association of Universalist Ministers and minister of he First Universalist Church of Chicago, presided as oastmaster at the banquet Saturday night. Mr. Cole ntroduced the guests at the speakers' table. Among hese was Mrs. Edna Wilson, retiring president. Throughout the sessions Mrs. Wilson had postponed ıer president's report and address because of pressure of time. Mrs. Wilson spoke briefly, expressing her joy ıt the vigorous health and promising future of the organization.



Left to right: Rev. Albert F. Harkins, newly elected president, Midwest Conference, Rev. John S. MacPhee, executive minister, Mrs. Ralph Cross, secretary, Mrs. Ruby Wildman, board member, and Diane Edgington, director of Religious Education, Muncie.

The speaker of the evening was Dr. Ernest Kuebler, director of the Department of Education of the Council of Liberal Churches. Dr. Kuebler noting that "more free space is being demanded by the mind of man" now than at any previous time, challenged the churches to meet present human needs, particularly the needs of childhood and youth. "If the liberal church fails to meet the basic human needs, no amount of zeal for freedom of thought or conscience will do more than postpone its decline and ultimate death." Mr. Kuebler reported that he finds ample evidence that "for the first time in many decades the liberal church is meeting the needs of children and youth as well as adults."

Sunday morning, the first hour of the closing session, was given over to reports from departments. The executive minister, Mr. McPhee, reported that "the Midwest Universalist Conference has developed a group spirit that has made it the agent of Universalist progress in our area." Dr. Carl A. Bays of Urbana, chairman of the Conference Committee on Church Extension, documented McPhee's statement in the Extension Report. Dr. Bays told about the publication, *Noteworthy Universalism,* sent six times a year to a growing list of isolated Universalists and to members of Fellowship groups in the early weeks or months of their development. The magazine, a twenty-four page and cover multigraphed product, contains idea and inspirational articles by both ministers and laymen of the area. Dr. Bays' committee has also experimented putting out worship material for fellowship services. The Committee works with the Extension Minister, Dr. Donald Thompson. Listening to the re-

port, I discovered that this lay extension committee is one that has active working lay members. Dr. Bays and his associates visit fellowships and lead services as well as offer ideas and printed material. In his report, Dr. Bays noted that Midwest Conference churches have increased their giving to The Universalist Church of America fifty per cent over the last three years.

The Rev. Robert M. Rice of Oak Park, Illinois, reported on the area service projects. Speaking about the Ryder Community Center, Mr. Rice reported definite progress but continued need of support from the churches. The Center has been accepted for help by the Chicago Community Fund. This will mean support up to fifty per cent of the budget. There will remain six to eight thousand dollars to be raised annually by Universalists. The Ryder Center is a joint project of Midwest and the national Universalist Service Committee. The Chicago area churches, through their Women's Associations, contribute the proceeds of their Thrift Shop toward the Center.

Brief reports were received from the ministers by Paul Henniges, Youth Work, Diane Edgington, and Uni-Uni Merger, Carleton M. Fisher.

The following officers were elected: President, the Rev. Albert F. Harkins, Elgin, Illinois; Vice-President, the Rev. Russell W. Lockwood, Muncie, Indiana; Treasurer, Paul Herschel, Jr., Peoria, Illinois; Secretary, Mrs. Ralph Cross, Muncie, Illinois.

The Worship Service which closed the conference was conducted by the Rev. Russell W. Lockwood, minister of St. John's Universalist Church, Muncie, and the Rev. Earle T. McKinney, minister of the Universalist Church of Urbana. Dr. Arthur Hoover presented the findings of the discussion groups on *What Unites Universalists.* Dr. Hoover's address was a veritable *tour de force.* His analysis and synthesis of the findings showed that the groups had an amazing unanimity of feeling, finding their bond of union in the free and ethical approach to religion. There was also frank self-criticism revealed. Dr. Hoover's address was recorded and after transcribing and editing will be printed in a subsequent number of the *Leader.*

Sunday afternoon, the Indiana Universalists held a convention business session.

One of the brochures of the Midwest Conference of Universalists summarizes the program purposes of the organization as follows:

> Through organization, service, and cooperation effectively to aid and coordinate Universalist denominational activities in the six states, by providing educational, service, promotional, and related elements frequently not possible in the individual states and without overlap and duplication. The Conference administers a broad and expanding program on a wide front. The Conference provides a means for Universalism in the Midwest to be more closely tied to other Universalists everywhere.

This the Universalists of the Midwest are doing because they have *both* competent ministers *and* loyal and intelligent lay workers.

And So to Wausau

Carleton and Katherine Fisher and I were guest passengers of Edna Wilson en route to Wausau, Wisconsin, following the conference. We left Sunday afternoon for the five hundred mile northwesterly journey to Wausau where I had a speaking engagement Monday noon. We made Zion, Illinois, near the Wisconsin border by bedtime. Next morning, in spite of ground fog, we pushed the miles rapidly behind. We arrived in Wausau seven minutes before I was due to speak to the Wausau Rotarians. Midwest roads are straight and good. Midwest Universalists have good equipment and are good drivers, and Mrs. Wilson is among the best of them.

This was my first visit to the Universalists of Wausau. I had the great pleasure of meeting many of them at the parish dinner where I spoke Monday night. It is most pleasant to report that here in Wausau (always a great Universalist parish) is another in the long and growing list of Universalist churches that is expanding its program of services to more and more men, women, and children. The former parsonage which is built into the beautiful church plant has recently been remodeled and is now an education building, which is both efficient and attractive. Sitting in the first floor conference-living room as I studied the decor (so that I could relate it to the interior decorator of my family) it occurred to me that this room, itself a perfect example of restrained good taste, is a most effective educational tool. Young people meeting here will learn to live the good life far more happily and effectively than they could in the indifferent or atrocious surroundings we sometimes give them.

From Wausau I turned east again and back to Boston to a certain desk with a piling filing system. The piles have pyramided and something must be done about them. I come back to this work more happily because I have a deep-seated good feeling of great things stirring in midwestern Universalism.

—E.H.L.

eft to right: Walter E. Kellison, minister, Farmington; Mrs. Russell Costello, president; Angus H. MacLean, Dean, Canton Theological School, and Mrs. Francis Hughes, president, Michigan A.U.W.

"Youth Looks at Its Program," Frank Gentile, minister, Northwest Detroit, moderating. Left to right: Michael Brown, Sandra Kellogg, Carol Evatt, Thomas Kellard, Mr. Gentile.

DEAN MacLEAN ADDRESSES MICHIGAN UNIVERSALISTS

The 113th annual meeting of the Universalist Convention of Michigan was held October 5 and 6, 1956 at the First Universalist Church of East Liberty.

The Rev. Walter E. Kellison, minister of the Universalist Church of Farmington and former superintendent of Maine, delivered the Occasional Sermon to open the Convention. Mr. Kellison pointed out that we should think of all persons who have been leaders in their several fields, and then consider that we are the link between these persons and the coming generations. He reminded his listeners that our church leaders "have signaled a process of growth and development in new guiding principles in our attitudes toward ourselves and toward each other. If we have discovered the beliefs against which we measure the choices with which we are faced, we have discovered the touchstone of imperishable value within ourselves. Remember this truth for which we are so much indebted to the past, and use it as the saving creative factors in your lives in the future."

Youth Looks At Its Program, a panel discussion presented by four young people of the Erie Shore Federation, was a highlight of Saturday morning's session. The Rev. Frank Gentile was moderator, and Michael Brown, Sandra Kellogg, Carol Evatt, and Thomas Kellard were panel members. They outlined very clearly and with good presence the activities and functions of the larger L.R.Y.

Saturday evening's theme address was delivered by Dr. Angus H. MacLean, Dean of the Canton Theological School on the topic, *Stating Universalism Positively.* Dr. MacLean prefaced his address with thanks to the Convention for offering the first continuing scholarship for the graduate department of the Canton Theological School since the construction of the new building. Dr. MacLean stated, "We are free believers, so we claim; and I don't know of any greater privilege that has ever come to man than to have the freedom to make of life what he can, to govern his own behaving, and to communicate himself freely to his fellow humans. There is no greater gift ever bestowed upon man by human society. Believing places upon us the responsibility of considerable thinking, and this gift and privilege that we are given reminds us of one of the basic tenets of our faith, and that is that we think the mind belongs in religion. . . .

"Underlying our freedom is the whole collection of sacred values that have come to us from our early Christian background and from other sources as well. If you do not love and trust your fellow man, you cannot ever know what freedom is, because it means mutual respect and trust. It is a cultural product. Freedom implies (an) acceptance of people as of worth with yourself, and your interest in them.

" . . . Experiences have proved to me conclusively that we should regard our Church today, not as a shepherd and a bunch of sheep, but as a cooperative ministry. We should recognize clearly that we believe in ministering to one another, and we have a glorious opportunity in a church fellowship to do that. We have to, at this time, become denominationally oriented much more than we have been, and we have to pay for our freedom somehow or other — by thought, by effort and by digging deep. There is a 'hook' in religion, there is a command in religion, there is a discipline in religion; for it isn't religion. Unless religion has grown to the point where it commands you, it's a pastime. I don't know of any religion that ever got anywhere that did not take hold of its people and make them do things.

"Every time a man betrays the best he knows, he finds life makes no more sense. This is the place where our ideological problem rests. Commitment and discipline are what crown and glorify our faith and make it a real religion. When you have enjoyed your freedom to see, to understand, to believe; and when you can do, and bind yourself to do, you have a real faith."

Other convention activities were: the Convention Business sessions; the business sessions of the A.U.W.; a luncheon and fellowship banquet. Mr. Kellison was elected president of the Convention for the coming year as Mrs. Costello placed the Convention gavel in his hand. The Rev. Alfred D. Judd, minister of the First Universalist Church of East Liberty, delivered the benediction. —ALFRED D. JUDD

Wilcox Photo Service, Montrose, P

Universalists at their Convention in the First Universalist Church, Brooklyn, Pennsylvania.

PENNSYLVANIA UNIVERSALISTS MEET

The 125th annual Pennsylvania Universalist Convention was held October 12, 13 and 14 in the First Universalist Church at Brooklyn, Pennsylvania. Practically all Pennsylvania churches and several from Ohio, New York and New Jersey, were represented at the three-day sessions.

The Rev. Howard B. Gilman of Syracuse, superintendent of the churches of New York and Northeastern Pennsylvania, spoke at the opening session Friday evening, October 12. Henry W. Felton, lay minister of the Brooklyn church and the Church of Our Father, Universalist, at Kingsley, Pennsylvania, presided.

A short devotional service on Saturday morning, October 13, was led by Cecil F. Reeser, lay minister at the John Raymond Memorial Church in Scranton. The main session of the convention opened at 11:15 with Harry K. Means, president and acting secretary, presiding.

Officers were elected as follows: President, Clifford R. Jones, Athens; vice president, Frank Kreuter, Philadelphia; treasurer, Nicholas H. Greene, Philadelphia. Elected members of the Fellowship Committee were Henry W. Felton, chairman and secretary; Andrew J. Weakley, Philadelphia; Orren R. Alvord, Merchantville, N.J.; Cecil F. Reeser, Scranton, and Dr. Henry F. Pommer, Meadville, Pa.

The Rev. Richard W. Knost, pastor of First Parish Church, Malden, Mass., Saturday afternoon discussed the ritualistic practices in Universalist churches and proposed changes in the type of service used in many of the churches today.

Saturday evening a chicken barbecue was served to almost one hundred delegates and their guests in the parlors of the church. Following the meeting an informal meeting was held in the church, led by the Rev. David Hayeman, pastor of the Church of the Messiah, Philadelphia.

Five state ministers participated in the Sunday morning service. Mr. Reeser gave the call to worship and pronounced the benediction. Mr. Alvord, minister at Reading, read the Scripture. Mr. Means gave the pastoral prayer.

Mr. Felton led in the responsive reading and presided during the service. The Rev. Donald K. Evans, D.D., superintendent of the churches of Ohio and Western Pennsylvania, preached the occasional sermon, entitled "New Eyes." He urged a greater loyalty to the church.

Greetings were read from the Susquehanna County Ministerium. The Brooklyn church was erected in 1872. Its church bell is the oldest in Brooklyn Township and was moved from an earlier edifice which stood about quarter of a mile above the village.

Mr. Felton, who is editor of the *Montrose Independent* and a Universalist lay minister, has been serving the church for nearly four years. The Kingsley church acted as co-host to the convention. No date or place was set for the 1957 convention.

—Henry W. Felton

MINNESOTA CONVENTION AND CONFERENCE

More than two hundred and fifty were registered at the Fourth Annual Joint Conference of Unitarians and Universalists of Minnesota, held at the First Universalist Church of Minneapolis on Friday and Saturday, October 26 and 27. Since many who attended single sessions or meals did not register, it is indicated that the total attendance exceeded three hundred.

In addition to the Minnesota Unitarian Conference and the Universalist Convention of Minnesota, separate sessions of the North Star Federation of Liberal Religious Youth were held at the same time, joining with the adults for the platform meeting on Friday evening.

Dr. Frederick May Eliot, President of the American Unitarian Association, spoke on Friday evening, with Dr. Carl H. Olson, host minister, presiding. Dr. Eliot's topic was *The Genius of Religious Liberalism.* At this meeting, the Norwegian Girls Chorus of the Nora Free Christian Church, Unitarian, of Hanska, Minnesota, presented a program of music in the Norwegian language. Members of the Couples Club of the host church entertained at a Fellowship Hour following the program and the young people took over thereafter for a program of square dancing.

On Saturday, the North Star Federation heard an address by the Rev. Richard E. Sykes, assistant minister of the First Unitarian Society of Minneapolis, on *Unitarians and Universalists: Their History, Similarities and Differences.* This group also considered *Youth's Role in Religious Liberalism* with the Rev. John S. MacPhee, executive minister of the Midwest Universalist Conference, as speaker. In the evening, the young people attended open houses in homes of their members.

The Rev. Ronald Walrath, assistant minister of Unity Church, Unitarian, St. Paul, presided at a religious education discussion meeting of adults on Saturday morning. At this meeting, Dr. Ernest W. Kuebler, director of the Division of Education of the Council of Liberal Churches, spoke on *The Problems and Possibilities of Liberal Religious Education.* He was followed by Elizabeth Whitman, Mrs. Joe Brown and Mrs. Robert Land, speaking respectively as R. E. director, parent and teacher on *Our Attitudes in Religious Education.*

Business sessions of the Minnesota Unitarian Conference and of the Universalist Convention of Minnesota were held in the late morning and in the afternoon. Luncheon and dinner on Saturday were served by the Association of Universalist Women of the host church. Banquet speaker was Dr. Kuebler, with the Rev. Carl A. Storm, minister of the First Unitarian Society of Minneapolis, presiding. Dr. Kuebler's topic was *Born to Adventure.*

The Universalist Convention of Minnesota elected the following officers: President, Robert L. Pugh; Vice-President, Dr. Joe Brown; Secretary, Dr. Carl H. Olson; Treasurer, Leslie K. Case; Trustees, terms expiring, 1960, Mrs. John Burkman, Julius Opheim, Richard M. Day; terms expiring 1958, Dr. Earl Elkins, Mrs. John B. Hill and Harold L. Wilson.

The most significant action of the meetings was the unanimous adoption of this report:

"The Committee on Unitarian-Universalist Relations recommends that there be and hereby is established the Minnesota Council of Liberal Churches, composed of the Universalist and Unitarian Churches and Fellowships in the State of Minnesota and such other area as is associated with the Minnesota Unitarian Conference; and that the official boards of the Minnesota Unitarian Conference and the Universalist Convention of Minnesota jointly constitute the board of directors of this Minnesota Council of Liberal Churches. The function of this body shall be to further the common interests of the constituent bodies through such methods as shall advance the purposes of the Council, such as college campus and student work, social service projects, formation and development of churches and fellowships, radio and television programs. It is further recommended that this body shall be the agency through which and by which all projects of common interest and benefit shall be reviewed, implemented and operated. It is recognized that, in this association, the Minnesota Unitarian Conference and the Universalist Convention of Minnesota shall continue as entities performing all functions legally required of them as parts of their respective denominations."

—Carl H. Olson

NORTH CAROLINA UNIVERSALIST CONVENTION

The Universalist Convention of North Carolina held its 51st session at Red Hill Universalist Church, October 12 to 14, 1956. The closing sermon was by the Rev. Norman Sparbel, pastor of the host church. He used as his subject *Are We Christians?* He said that if Jesus were here today, he would probably retell the story of the Good Samaritan and say with added weight of emphasis "Go thou and do likewise." He would probably add that a religious movement should be based upon a way of life and if the churches of the world are to unite, they might well unite on a purpose rather than a creed. A good idea was the prayer "Lord, I want to be a Christian in my Heart." Jesus was never a Christian. He was a Jewish prophet upon whose life and work Christianity was partly founded. Universalists believe with Jesus that God is spirit and that truth never binds men's minds but sets them free. We believe that "by their fruits ye shall know them."

The special feature of the convention was the presentation of a citation to John E. Williams, who has served continuously during the past fifty years in the various offices of the board of trustees.

During the Saturday session, Mrs. Margaret O. Sutton, retiring president, stated, "A man's faith is what he lives by, not what he says," while the new president, Horace Ward, proclaimed "Love is the doctrine of this church."

Dr. Raymond Adams, University of North Carolina professor, requested the delegates to stand up for the teachings of the Universalist Church in their daily contacts rather than go along with the crowd. He suggested that with old ideas of Salvation popular again, we should strive to make Universalism popular again.

In his Occasional Sermon, Dr. F. B. Bishop, State Superintendent of the North Carolina Convention, told his congregation that a church is not made strong by a pot of gold at the end of a rainbow, but by the love, faith, courage and enthusiasm of the men and women who espouse its cause.

The next convention is scheduled to be held in the Kinston Universalist Church in October 1957 with the following officers: Horace Ward of Rose Hill, President; Mrs. Margaret Sutton, Mount Olive, First Vice-President; C. C. Tart of Clinton, Second Vice-President; Robert Rouse of Kinston, Third Vice-President; Mrs. Clara Wilkins of Rose Hill, Secretary; J. R. Miller of Rocky Mount, Treasurer; Cleo Outlaw of Seven Springs, trustee for three years; John E. Williams of Fayetteville, trustee for two years, and Mrs. L. M. Nash of Kinston, trustee for one year. Members of the Fellowship Committee are Dr. A. D. Bell of Rocky Mount, Mrs. R. A. McCullen, Clinton, and Mrs. Sara Wilkins, Rose Hill.

—Pauline O. Spence

Reactions Of Our Readers

DEMOCRACY AND FAIRNESS, THE HALLMARKS OF UNIVERSALISM

To the Editor:

The September *Leader* report of the N.A.U.M. Convention by Hr. Hartford Beaumont causes me, as a Universalist man neither present nor represented by delegate at Portland, to comment.

While I am appreciative of the interests and efforts of men of our denomination to codify matters of the spirit, I wish to express my doubts as to their wisdom in using the pages of our denominational magazine, or their national meeting for that matter, to air their "suspicions" of our Unitarian friends. As a Universalist, I should like to be on record as denying the existence of the supernatural. I believe that whenever all the eternal truths are known, we will find that life, death, and love as they are or become established are entirely natural and that nothing in this universe that is supernatural in the way my dictionary defines the term exists. I am sure that many Unitarians and Universalists hold this same view. Because I don't know and understand all the answers to these big questions that are presently unanswerable, I do two things. First, I attempt to be an honest but rational agnostic, hoping to find answers to my appalling ignorance. Secondly, I attend and attempt to participate in the program of a Universalist Church where I presumably have the freedom to study, reflect, and conclude for myself under the guidance of competent ministerial leadership, which is concerned not with my possible agnosticism, but with leading me into a fruitful, well-adjusted, complete, present life, leaving to me to find out on my own, as I must, about the hereafter and the other indefinite and presently obscure mysteries of the future.

I find a threat to the democratic tradition of our denomination in the assertion that if the suspicion that the Unitarians are drifting toward denial of the supernatural becomes prevalent, merger, which the majority of duly constituted representatives in both denominations have directed our representatives toward, cannot be effectuated. Maybe some new way of evaluating votes will be found, but until then I hold hopes that my vote in the General Assembly, if my Church sees fit ever again to send me as a delegate, and the vote of my Church as a whole in a vote of the Churches will be counted as equal to the vote of any of the spreaders of suspicion at Portland who may be delegates, or the vote of their Church. Not since the New Englanders burnt people on "suspicion of witchcraft," have I heard of a convention based on suspicion alone.

I have found our Unitarian friends are equally suspicious of us and we seem to have given them additional grounds either at Portland or at least in the account of the Portland meeting. I have never found them bashful about discussing their beliefs and I wish that if their belief in the supernatural is to be an issue we would ask them and ponder their answer rather than publicly express our doubts based on suspicions. If there is any better way to make a suspicion prevalent in our denomination than to publish it in the *Leader,* without our ministry preaching from all their pulpits, it is unknown to me.

I hope that the Unitarians who have been convicted by suspicion will be tolerant enough of the Universalists to recognize that not all of us belong to the Association of Universalist Men, that many of us are not concerned with their belief or disbelief in the supernatural, and that in spite of possible implications from the report in the *Leader,* the odds are that democracy and fairness will ultimately prevail among Universalists as they have in the past so that the will of the majority of Universalists and Unitarians will determine matters of our mutual concern and that suspicion will play no part in our future relationships, no matter what they may become. I also hope that the Unitarians, who I believe are as widely divergent in their views on matters of the spirit as are Universalists, and cover much of the same ground, if merger is effectuated (in spite of the road blocks of people in both denominations) will bring their tolerance to such a union. They will need it in dealing with us who a Universalists if we are to devote c energies to develop a "neat, conc definition of our faith."

—Carl A. Ba

Urbana, Illinois.

"PERSPECTIVE OF THE ARAB WORLD"

To the Editor:

I know of your personal interest recommending to readers of *The Universalist Leader* matters of importa World interest. For this reason I wa to bring to your attention or to e phasize, if already known, the impo tance I believe there is in the *Supp ment of the Atlantic Monthly* for O tober of this year.

The title of the Supplement is: *P spective of the Arab World,* a ser of articles on the cultural aspects Arab Life including the religious, l erary and economic aspects. These says are as clear, concise and objecti as is humanly possible.

There has been so little non-politi information of Arab cultural intere that it has been very difficult for f low Americans to form an intellige opinion of the Arab-speaking peop of the Middle East and North Afri

It seems to me, a "lay" third-gene tion member of a missionary fami that the essays on Moslem tea ings, showing the greater fundamen affinities than basic differences b tween the Judeo-Christian and t Moslem religions, are important Christians who believe in essent World Brotherhood. There are h torians who look upon the birth a development of Islam as the fi Protestant revolt from the Christi Church, rather than the revolt Luther and Calvin.

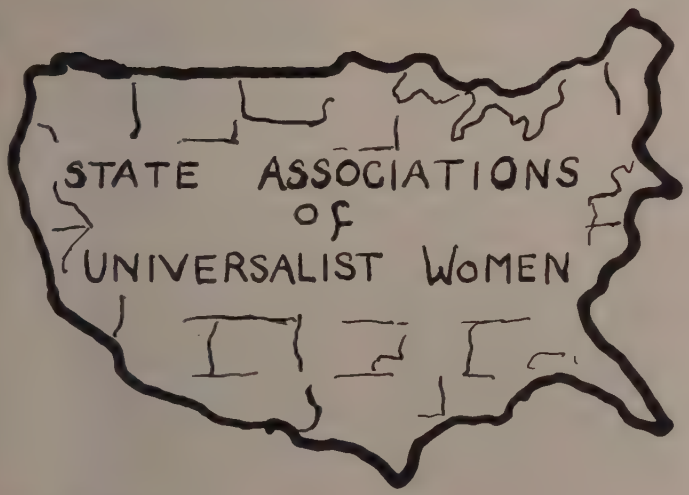
It may, of course, be late to obta the October issue of *The Atlan Monthly,* but it is reasonable to su pose that a demand for the *Supplem* might assure its being reprinted.

—Morris B. Sanders, M. U. S. Public Health Attac for the Arab States of Leb non, Syria, and Jordan, 194 1951.

Rockport, Mass.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts



PATTERNS FOR 'ROGRESS"

Washington, D. C. — Two of the Women's Groups of the A.U.W. of the Universalist National Memorial Church, the Day Group and the Rice Circle, found there was a way for them to help further Universalism. This way was brought to their attention at a meeting of the newly formed Women's Planning Council — contributing two hundred dollars to pay for the printing of the booklet, *Universalism In Faith and Deed,* by Dr. Seth R. Brooks. This will make it possible for proceeds from the sale of the booklet to go directly into the Church Treasury. This booklet "is hoped to be an available and positive guide for those who are seeking information about Universalism." Copies can be had by sending twenty-five cents plus six cents for postage to the Universalist National Memorial Church, 1810 16th St., N.W., Washington, D. C.

The Women's Association of the Universalist National Memorial Church loaned to the Headquarters museum of the American National Red Cross their portrait of Clara Barton for a special display in connection with the celebration of the seventy-fifth Anniversary of the founding of the American Red Cross. The Curator of the Museum writes, "Will you please convey to all of your associates the very sincere appreciation of all of us here at Red Cross for their spirit of cooperation and generosity in sharing with us your treasured memento of Clara Barton." The letter further stated that the picture received "much favorable comment from visitors, both national and international."

—Dorothy Chapman

California — The State Association Board and representatives from Costa Mesa, Hollywood, Los Angeles and Santa Paula, enjoyed a luncheon meeting at the Throop Memorial Church, Pasadena. Fifty-four women were present for the business session held in the forenoon and following the luncheon, Dr. Harmon Gehr, minister of the Pasadena Church, spoke, his topic being, *On Being Trapped In a Pigeon Hole.*

The Pasadena group had a "thrilling experience" when they gathered in Throop Hall to hear Aiko Onishi play. On her way home to Japan, Aiko visited the loyal Universalist laywoman, Mrs. Theresa Patterson, who had sponsored Aiko's mother's musical education in the United States.

—Rachel Morrison

New York — The annual convention of the State Association was held in Cortland, on October 15. Approximately one hundred women were present for the Fellowship Luncheon, after which Mrs. Bowman showed a *Pattern For Progress.*

With the exception of the retiring president, Mrs. Herman Genhart, who read hers, all reports were mimeographed for distribution to members. The proposed business recommendations aroused much helpful discussion before their adoption at the conclusion of the business session, which in every respect gave evidence of the strength of this state association. Mrs. Edwin K. Haas conducted a meaningful installation service for the new board members, who will have Mrs. Donald Beebe of Kenmore, N. Y., as president.

Illinois — On October 12, the State Association held a Fall Rally at Hoopeston. The day began with the Service of Dedication led by the Hoopeston women. The Rev. John S. MacPhee, the executive minister of the Midwest Universalist Conference, was the morning speaker, his subject being *What About the Unitarians and Universalists?* A filmstrip, *The Waiting Ones,* concluded the morning session.

I Distinctly Remember, a dramatic presentation of Unitarian and Universalist women, was given under the direction of Mrs. Earl McKinney. Reports by the several local groups present and by Mrs. Robert M. Rice, who had attended the joint meeting of the State Presidents and Executive Board, concluded the day's program.

Massachusetts — Two public meetings were held in October, the first being an evening meeting at Arlington, where some eighty persons were present. Following the dinner, the group heard a talk by Mrs. Dorothy Spoerl, chairman of the Curriculum Committee of the Education Division of the Council of Liberal Churches. The second speaker was Robert B. Vail, Administrative Director of the camps, who gave a report on the 1956 season.

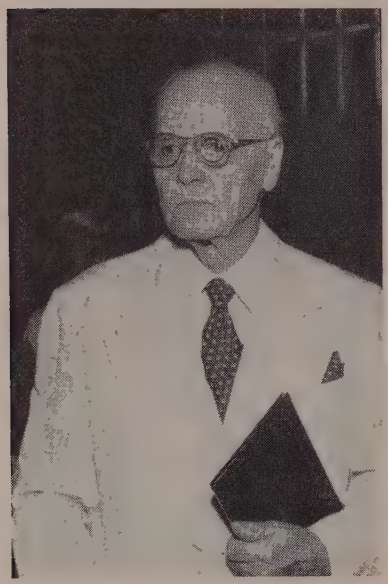
On October 25, the State Association chartered a bus to make it possible for more women to attend the meeting at Palmer, in the western part of the state. The Rev. Philip R. Giles was the morning speaker and in the afternoon, Mrs. J. Russell Bowman led an informal discussion on program materials.

Midwest — The biennial session of the Midwest Universalist Conference

(Continued on Page 291)

News of Churches and Church People

DR. AND MRS. ADAMS SERVE WATERLOO



Dr. Frank D. Adams, preacher, lecturer, author, past president of The Universalist Church of America, and universally beloved elder statesman of Universalism, and his wife, the Rev. Helen Follet Adams, have been serving the Waterloo, Iowa, Universalist Church as interim ministers since October.

The younger generation of Universalist ministers and laymen should measure their productivity as churchmen against that of Dr. Adams. Such an exercise would be conducive both to humility and rededication to the faith.

During his long life, Dr. Adams has served Universalism, locally, statewide and nationally. He is the author of five books which still have a living message to this generation. These are *Glimpses of Grandeur, God and Company Unlimited, Rediscovered Countries, Did Jesus Mean It?* and *Dare We Meet the Challenge?* For more than a decade, he served as minister of our Oak Park, Illinois, church and made it one of the first pulpits of the Midwest. In later years, he was longtime minister of the Universalist Church of Our Father in Detroit. Rheinhold Niebuhr called him "the outstanding minister of Detroit." During the depression years, Dr. Adams was the organizer and chairman of the Mayor's Committee on Unemployment.

WASHINGTON ASSOCIATION OF UNIVERSALISTS AND UNITARIANS MEETS

The Washington Association of Universalist and Unitarian Churches and Fellowships met for its one hundred and twenty-fourth annual meeting on September 16, 1956 at the Unitarian Church, Marietta, Ohio. Represented were organizations from Belpre, Little Hocking, and Portsmouth, Ohio, as well as Charleston, Moundsville, and Huntington, West Virginia.

Feature speakers of the day were Dr. Joseph Krimsky of Huntington and Dr. R. H. Vining of Montgomery, West Virginia. The general theme of the all-day meeting was *Our Common Cause.*

Officers elected for the coming year were: President, Carl Cavender, Charleston, West Virginia; Vice-President, Richard Berry, Belpre, Ohio; Secretary, Mrs. Charles Wilson, Charleston, West Virginia; Treasurer, Iva B. Dutton, Marietta, Ohio.

An ambitious expansion plan is in view for the whole body of members of the Association to be climaxed by a two-day meeting in Charleston, West Virginia next fall, celebrating the one hundred and twenty-fifth anniversary of this association of liberal religionists in the Ohio Valley and parts of West Virginia. This is an independent and voluntary association of Universalists and Unitarians who are independently affiliated with their respective national organizations.

ACTON UNIVERSALISTS STUDY LOCAL SEGREGATION

The Couples Club of the Acto Massachusetts, Universalist Church studying racial segregation in subu ban, eastern Massachusetts.

On Friday evening, September 1 the guest speaker was James W Bailey, a member of the executive cor mittee of the Massachusetts branch the National Association for the A vancement of Colored People. M Bailey pointed out that the very fact segregation itself increases inter-raci tensions. Segregation deprives indivi ual persons of good will of opportun ties to meet members of minori groups. Prejudice thus thrives in th absence of correcting experience. H noted that the major problem of segr gation in New England lies in the are of housing. Educated and prosperou Negroes, therefore, find themselve confined to poorer neighborhoods an their children denied the benefits c wholesome, suburban life open to a white persons. He noted that ofte criminals or those suspected of crime if they are white, are welcome to bu real estate in areas denied to profes sional class Negroes. Racial restric tions on neighborhoods placed by rea estate interests are the result of fear o falling real estate values. Mr. Baile alleged that this does not necessaril follow and cited cases in the metro politan Boston area to prove his point

CHICAGO CHURCH PRESENTS COURSE ON WORLD'S RELIGIONS

The First Universalist Church o Chicago, Illinois, under the leadership of the minister, David H. Cole, and his adult education committee, is presenting a series of lectures and discussions on the great religions of the world under the title *Understanding the World's Religions.* The course began October 11 and will continue through April 25, presenting two lecture and discussion sessions each month. Expert speakers and resource leaders on the various religions will present the subject matter.

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1957 SUMMER PROJECTS SPONSORED BY THE UNIVERSALIST SERVICE COMMITTEE

Overseas Programs

1. *Germany* — Five Americans, ages 20-32, to join international workcamp team assigned to serve as associate staff members of a summer camp for underprivileged children in Southern Germany. Volunteers will pay $500.00 for travel via ship, and food costs. Knowledge of German and camp crafts essential. Dates: June 15-September 15, with three or more weeks of personal travel time.

2. *Germany* — Five Americans ages 20-32 to join international workcamp team assigned to home for refugee and delinquent boys. Volunteers should be very mature, speak German and be skilled in group activities and program development. Members will pay $500.00 for travel via ship, and food costs. Sail June 15, Quebec; return September 15. Three weeks of personal travel time allowed.

3. *Japan* — Five mature Americans ages 20-32 to participate in Universalist Service projects in Tokyo and rural Japan, June 23 through August 23. Opportunity will be given for visiting points of interest in Japan in cooperation with the Council on Student Travel. Cost via airplane: $800-$900 including all expenses.

United States Programs

Workcamp, Chicago, Illinois — Eight volunteers, 18-32 years of age, needed to work with Universalist year-round social work staff in providing a day-camp program for the children and teenagers of a large inter-racial housing project. Excellent opportunity for those who desire an understanding of social work and race relations. Cost $75.00 plus travel. June 20 through August 15.

Institutional Service Units — The Universalist Service Committee needs 40 persons to enroll in its Institutional Service Units for the summer of 1957, June 15 through September 15. Unit members receive $160-$200 monthly as their salary, less a $25.00 flat fee to the U.S.C., and a monthly board charge of $25.00 by the hospital. Members serve as ward attendants, therapy assistants, or student assistants, and receive a planned course in the care and treatment of the mentally ill. Members should be mature and adaptable as well as possessing a keen desire to serve the mentally ill.

Locations: Concord, New Hampshire, State Hospital (ward attendants and occupational therapists); Cleveland, Ohio, State Hospital (student assistants); Topeka, Kansas, State Hospital (student assistants); Westville, Indiana, Norman M. Beatty Memorial Hospital (therapy assistants).

For further information and application forms write Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

A.U.W.

(Continued from Page 289)

was held in Muncie, Indiana, in October. While the State Association of Universalist Women held no formal sessions, they did have a luncheon, at which time there were reports from those presidents and national board members who had attended the annual meeting of the two groups at Framingham, Mass.

New Hampshire — Representation from all but two groups were present for the Fall Rally at Portsmouth on October 2. After the coffee hour, Mrs. Bowman conducted a workshop on program materials. The afternoon speaker was Mrs. William Walsh, Massachusetts Association President, who told of the work in that state and suggested ways in which the national organization might be strengthened.

Ohio — The women of Jersey Universalist Church were hostesses for the Fall Meeting of the State Association. Mrs. Willis Kyle, the President, gave a report of the meeting with the executive board. Other speakers were the Rev. Robert Dick of Lyons, Ohio, who told about the Mental Hospital Units sponsored by the Universalist Service Committee, and a representative from the League of Women Voters, whose topic was, *Woman's Responsibility As a Citizen.*

Maine — An open board meeting to which all local presidents were invited was held in Waterville on October 15. Early in November, Mrs. Bowman will be in Maine for a series of area meetings, at Augusta, Bangor, Norway and Brunswick.

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President

INSTALLATIONS

GALE LESLIE BASCOMBE was installed as minister of the First Universalist Church of Everett, Massachusetts, Sunday evening, November 4, 1956.

The Rev. George H. Wood of Wakefield offered the Invocation and read the Scripture. The Occasional Sermon was preached by Dr. Emerson Hugh Lalone, editor of *The Universalist Leader*.

Mr. George Havey, moderator, led the congregation in the Act of Installation. The Installation Prayer was offered by the Rev. Carl Hempel of Chelsea.

The Rev. Robert L'H. Miller, minister of the First Universalist Church of Melrose, gave the Charge to the Congregation. The Charge to the Minister was given by the Rev. Richard W. Knost, minister of the First Parish Universalist Church, Malden, Mass.

Mr. Havey extended the welcome from the church to the new minister. The Hon. Philip J. Crowley, mayor, brought greetings from the city. A welcome and greetings from the local ministers' association were brought by the Rev. Gordon H. Kenison, minister of the First Congregational Church. Mr. Bascome responded graciously and briefly to these greetings.

Following the Recessional Hymn, the Benediction was pronounced by the Rev. Gale Leslie Bascombe.

After the service, an informal reception for Mr. and Mrs. Bascombe was held in the vestry.

GEORGE H. WOOD was installed as minister of the First Universalist Church, Wakefield, Massachusetts, Sunday evening, October 7, 1956.

The Invocation was offered by the Rev. Gale L. Bascombe of Everett, who also read the Scripture. The Rev. Kenneth C. Hawkes, minister of the Universalist Church of the Good Shepherd, Lawrence, preached the Installation Sermon.

The Charge to the Congregation was given by the Rev. Robert L'H. Miller of Melrose and the Charge to the Minister by Dean Benjamin B. Hersey, Tufts University Crane Theological School. The Installation Prayer was offered by the Rev. George J. W. Pennington.

A welcome to the new minister and greetings from the church were extended by Robert B. Allman, chairman of the Board of Trustees. Greetings of the local ministerial association were brought by the Rev. Edward J. Morgan. Samuel R. Pinto, president of the Wakefield Council of Churches brought greetings from his organization. The greetings from the community were voiced by Selectman William D. MacDonald, Jr.

Mr. Wood responded to the greetings and pronounced the benediction.

A reception for Mr. and Mrs. Wood was held in the vestry following the Installation Service.

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FRANK A. DEWICK, *Treasurer*

BBOTTS VISIT HAWAII, EAMONS ALASKA

Dr. Lawrence W. Abbott, minister f the Universalist Church of Akron, hio, and his family spent part of eir last summer vacation visiting awaii.

Dr. and Mrs. Ellsworth C. Reamon f the Betts Memorial Church, Syra- se, N. Y., spent the month of July Alaska, where they were the guests f Mrs. Reamon's brother. (Yes, Dr. eamon did go fishing. He will tell ou about it when he sees you.)

INSTALLATION

HARMON M. GEHR was installed as minister of Throop Memorial Universalist Church, Pasadena, California, Sunday evening, November 11.

Dr. Charles Clare Blauvelt, former minister of the church, now minister of the Universalist Fellowship of Costa Mesa, presided and after the Call to Worship, offered the evening prayer.

The Rev. Curtis Beach, minister of the Pasadena Neighborhood Church, read the Scripture.

Mr. Richard Mulford, vice-president of the California Universalist Convention, brought greetings to the minister-elect. Greetings from the Pasadena Council of Churches were voiced by Dr. T. Ross Padin, Council Minister.

The Rev. Fred A. Le Shane, minister of the Santa Paula Universalist Church, gave the Charge to the Congregation. The Charge to the Minister was given by Dr. Floyd H. Ross of the School of Religion, University of Southern California.

Speaking on *The Challenge to Universalism,* the Rev. Raymond G. Manker, minister of All Souls Universalist-Unitarian Church, Riverside, preached the Installation Sermon.

The high point of this service was the Act of Installation in which the Congregation joined with the president, William L. Foley, and board chairman, Richard Mulford, to formally install their minister-elect, Dr. Harmon M. Gehr.

Following the Recessional, the Benediction was pronounced by Dr. Gehr.

A reception for Dr. and Mrs. Gehr in Throop Hall followed the service.

HARTFORD UNIVERSALISTS HOLD DOUBLE SERVICES

The Universalist Church of the Redeemer, West Hartford, Connecticut, embarked on a schedule of double services for both church and church school at the beginning of the fall season.

Two services of both worship and preaching at church school sessions have become necessary because of the steady increase in the church and church school membership. The parish is engaged in a comprehensive program of study and preparation for enlarging their church school plant.

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Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30; Church School at 10:45; Worship at 11. Miriam A. Gorton, Director of Religious Education, Dr. Harmon M. Gehr, Minister.

GAMMON REPORTS RUSSIAN PEOPLE FRIENDLY

Religious writer and lecturer Roland Gammon returned this week from Russia, where he led a group of twenty-four Americans on the first interfaith tour of the Soviet Union. The party of Protestants, Catholics and Jews from sixteen states traveled six thousand miles in Russia, visiting churches and synagogues, farms and factories, theatres and schools. Whether meeting Metropolitan Nikolai of the Orthodox Church or applauding ballerina Galina Ulanova or just chatting with curious citizens on the street corners, they were impressed by the simple friendliness of the people.

Summarizes Gammon: "The warm welcome given us everywhere from Moscow to the Black Sea really surprised us. As much as topping their production goals or winning the Olympics, the everyday farmer, worker, teacher and homemaker wants to be friends with Americans."

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SHELDON SHEPARD RETIRES

The pastorate of Dr. Sheldon Shepard at The Universalist Church of Hollywood, California concluded Sunday, September 30, with the morning service, a dinner and reception. The congregation presented Dr. and Mrs. Shepard with "king and queen" watches.

Dr. Shepard has built a home in Laguna Beach and will "semi-retire" to do writing and lecturing.

The Rev. Leland P. Stewart, the succeeding minister, has moved into the cottage and began his ministry October 7. Minister and people are hopefully looking forward to continued great progress and wide influence for Universalism in the Hollywood area.

ROCHESTER CHURCH ENTERTAINS AIKO ONISHI

Sunday afternoon, September 30, a large group of Rochester Universalists attended a farewell reception for Aiko Onishi, held in the parlors of the First Universalist Church of Rochester, N. Y. Miss Onishi has returned to her native Japan.

During her years as undergraduate and graduate student of the piano, Aiko endeared herself to Universalists, both in Rochester and across the country. She has become a great artist and remains a gracious and beloved adopted daughter of American Universalists.

FROM BOY SCOUT HEADQUARTERS

August 10, 1956

Mr. Alan F. Sawyer, President
The Universalist Church of America
16 Beacon Street
Boston 8, Massachusetts

My dear Mr. Sawyer:

At the forty-sixth annual meeting of the National Council of the Boy Scouts of America a resolution of appreciation to the religious institutions of America was unanimously adopted. I am happy to convey this message of gratitude to you as national leader of your church body. Your church is a great spiritual force in American life and in the world. We highly value the marvelous cooperation we have experienced in working with you in service to boyhood through Scouting.

Full text of the resolution of appreciation is as follows: "The National Council of Boy Scouts of America in its forty-sixth annual meeting assembled expresses its deep appreciation to all churches, temples, synagogues, and other religious institutions of America for the work they are accomplishing in the spiritual training of our young people. The Boy Scouts of America places great emphasis upon the value of religious training in the lives of boys, as reflected in the Scout Oath or Promise, the twelfth point of the Scout Law, and the Four Year Program 'Onward for God and My Country'. It pledges its whole-hearted support of America's religious institutions which are playing a vital and basic role in the character building of our young people. The National Council urges all Cub Scouts, Boy Scouts, Explorers, and leaders to actively participate in the work of the religious institutions of their choice."

Be assured that we are anxious to give continued support to your program of religious education for children and young people through Scouting. May the Lord richly bless the ministry of your church at home and abroad.

Sincerely yours,
BOY SCOUTS OF AMERICA
ARTHUR A. SCHUCK,
Chief Scout Executive/s/

He makes no friends who never made a foe.—TENNYSON

DOOLITTLE UNIVERSALIST HOME ANNUAL MEETING

The Annual Meeting of The D
little Universalist Home for A
Persons, Inc. will be held at the D
little Universalist Home, corner
Bird and Baker Streets in Foxb
Massachusetts, on Wednesday af
noon, January 23, 1957, at two o'clo

The meeting will include greeti
from the president of the Board
Trustees, annual reports of the tr
urer, auditor, and House Committ
and will be followed by a social ho
The interest and attendance of ev
Universalist is solicited.

—LOUISE P. INMAN, *Cl*

NEW OHIO EDITORS

The Ohio Universalist, which
times a year brings us the news a
views of our fellow churchmen in th
state, is now appearing under the jo
editorship of the Rev. and Mrs. Rob
T. Dick of Lyons.

The new editors, in their stateme
of policy, urge members of their f
lowship to keep them informed
news of the parishes. To this plea,
say a hearty "Amen."

PERRY DIRECTOR OF SHAWNEE

The Rev. Albert Q. Perry, minist
of the City Temple Universali
Church, Cincinnati, Ohio, served
director of the Shawnee Institute Sum
mer Camp, Wallingford, Vermon
last August.

CRACKLING

A small boy, who afterward prove
to be a nephew of one of the mayor
stenographers, was wandering abou
in the City Hall when one of the of
ficials there happened upon him.

"Well, sonny," inquired the man
genially, "for whom are you looking?"

"For my Aunt Kate."

"Can't you find her?"

"I can't seem to."

"And you don't know where sh
is?"

"Not exactly. She's in here some
where, though, and I know that th
mayor works in her office."

—*The Watchman-Examine*

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(Section 520, P. L. & R

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

VOTED to accept the transfer of Rev. Helene Ulrich from Massachusetts on September 26, 1956.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

On July 19, 1956, VOTED that the Central Fellowship Committee interprets the action of the Pennsylvania Fellowship Committee that the Rev. Carl Henry Voss is not now in our fellowship, but is eligible to re-apply without prejudice.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Maine Fellowship Committee in granting to Roy Carlisle Lewis, an ordained Unitarian clergyman, reciprocal fellowship.

Voted to approve the action of the Maine Fellowship Committee in granting the right to perform the Christian Ordinances to Walter Smith and David Smith who have been licensed as preachers.

Voted to transfer to Connecticut jurisdiction the Reverend John Farmakis.

Voted to approve the action of the Michigan Fellowship Committee in granting reciprocal fellowship to Rev. Alfred D. Judd, an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*
November 6, 1956

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